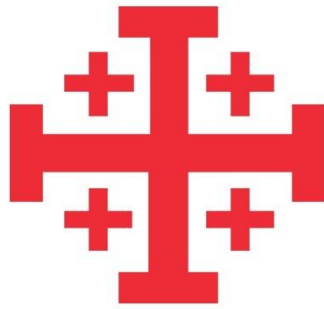


# COMPENDIUM

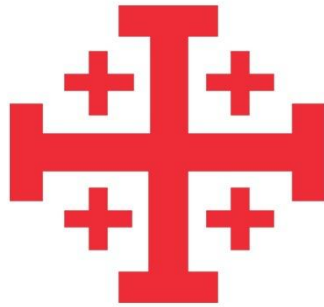
Ecclesiastics in the Equestrian Order of  
the Holy Sepulchre of Jerusalem



ORDO EQUESTRIS  
SANCTI SEPULCRI  
HIEROSOLYMITANI

# COMPENDIUM

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ORDO EQUESTRIS  
SANCTI SEPULCRI  
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00120 CITTÀ DEL VATICANO

19 dicembre 2025

Prot. N. 1288 / 2025

Ns. rif.: FF/et

Agli Eminentissimi/Eccellentissimi Gran Priori e Priori Vescovi  
 Ai Reverendissimi Ecclesiastici Membri dell'Ordine  
 Alle Loro Eccellenze i Luogotenenti  
 Ai Delegati Magistrali

Siamo lieti di sottoporre alla vostra considerazione il presente Compendio, frutto di una riflessione sul ruolo che debbono svolgere gli Ecclesiastici che fanno parte dell'Ordine Equestrre del Santo Sepolcro di Gerusalemme

Il Documento vuole essere una linea guida per assicurare uniformità di comportamento pur nel rispetto di tradizioni consolidate.

Si domanda ad ogni Luogotenente o Delegato Magistrale di trasmetterne copia agli Ecclesiastici dei propri territori di competenza (Vescovi, Sacerdoti), affinché ne traggano utile beneficio.

Come si può notare, si tratta di un documento breve che viene proposto in sei lingue. Tuttavia, il testo in italiano rimane quello di riferimento.

Il documento, che porta la data della Natività di nostro Signore, è - per ora - approvato *ad biennium*. In questo tempo, si potranno far presenti al Gran Magistero brevi osservazioni in merito e pertinenti al testo.

Si è grati a quanti generosamente vi hanno contribuito.

Leonardo Visconti di Modrone  
 Governatore Generale

Fernando Cardinale Filoni  
 Gran Maestro

## INTRODUCTION

This “Compendium” was created to bring together all those documents that, in a scattered way, deal with the presence and activities of clergy within the Equestrian Order of the Holy Sepulchre of Jerusalem. In truth, therefore, there is nothing new here. Nevertheless, during meetings with Bishops, Priests, and Deacons who are approaching the Order, there are many who ask for “guidance”, who are unfamiliar with the Order itself, with the role of ecclesiastics in a lay chivalric Order, or even with its place within the Church.

The Compendium text is not long though it is intended, it is hoped, to respond - at least in an straightforward fashion - to the needs of ecclesiastical or religious Knights, religious Dames, and those who are interested.

All Lieutenants and those in positions of authority are encouraged to make the Compendium known to the clergy who are about to join the Order, to the Bishops of the dioceses where Knights and Dames are present, and to the ecclesiastics who are already members.

+ Fernando Cardinal Filoni  
*Grand Master*

# COMPENDIUM

## THE ECCLESIASTICS

### AND THE ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

#### A Brief History

1. The Equestrian Order of the Holy Sepulchre of Jerusalem is a Chivalric Institution approved by the Apostolic See and acts as a Central Entity of the Catholic Church (Constitution, art. 2).
2. The Order has ancient roots that can be traced back to the custom by which brave men sought to be invested as Knights at the Tomb of the Risen Christ. On July 24, 1847, with the Apostolic Letter *Nulla Celebrior*, Pope Pius IX reorganized the Order as a true *Chivalric Order*. He also entrusted it with the support of the Latin Patriarchate of Jerusalem, which had likewise been restored after the agreement with the Ottoman Empire. The Patriarchate's jurisdiction then covered Palestine (today Israel, Palestine and Jordan) and Cyprus; concurrently the Pope appointed Monsignor Giuseppe Valerga (1850) as the first Patriarch with the mission of establishing a local Church, opening a seminary (Beit Jala), forming a clergy, founding parishes, and setting up charitable and educational institutions.
3. The questions most often asked are the following: is the Equestrian Order of the Holy Sepulchre of Jerusalem a lay chivalric Order? Why are there ecclesiastics, religious men, and religious women included? And, what is their role?
4. Before answering these questions, it should be noted that as early as 1888, Leo XIII wished to include the presence of women in the Order as *Dames*, thus going beyond the traditional concept of knighthood reserved to men. At a time when the Pope had recently lost the territoriality of the Papal State, he turned his attention to the universal mission of the Roman Pontiff. He immediately realized that the supreme authority of the Church, which had been freed from temporal burdens, should concern herself with matters of faith, morals, and pastoral care; and address social realities (such as the industrial transformations from the late 19th to the early 20th century), as well as issues of peace and relations among peoples. The mission of the Order within the Church therefore required the participation and collaboration not only of generous men but also of women who wished to join. These women brought with them both the wealth of their generosity and their sensitivity. In fact, they were not unlike those who, as the Gospels recount, accompanied the Master through Palestine and welcomed Him into their homes.
5. When Pius IX revised the faculty of a Knights Investiture, hitherto exercised by the Custody of the Franciscans of the Holy Land, he entrusted it to the Latin Patriarch as the supreme diocesan authority. Later on, in 1907, another Pontiff, Pius X, placed the Order under the protection of the Holy See, while reserving for himself and his successors the title of Grand Master and whom assume the office of Investitures exercised by the Latin Patriarch. In 1940, Pius XII gave the Order a Cardinal Patron and subsequently, in 1949, entrusted the title of Grand Master to a Cardinal, with the duty of creating new Knights and Dames, which continues to this day.

## **Nature of the Order**

6. The Supreme Pontiffs have repeatedly emphasized that the Equestrian Order of the Holy Sepulchre of Jerusalem is not a philanthropic entity. In other words, it is not simply destined to promote the material and social improvement of its beneficiaries. Instead, and above all, it must foster the spiritual growth of its members through formative programs. These programs include the love of prayer, meditation on the Sacred Scriptures, and a deepening of the Church's doctrine and of religious culture, particularly Christian. Special reference is made to the Holy Land and to the ecumenical and interreligious mission of Jerusalem. From all this derives the highest service to the Holy Land: namely, education (schools and universities) and charity (support for poor Catholic families, assistance to homes for the elderly, the disabled, children in difficulty, the unemployed of the Christian communities, and refugees) (cf. Address of Pope Francis to Members of the Consulta of the Order, 16 November 2018).

7. The Order, consequently, operates as a Central Entity of the Catholic Church, has moral and juridical personality, and - under both canon law (CIC, can. 113) and Vatican civil law – it is a subject of rights and obligations corresponding to its own nature. In the Pontifical Yearbook it is placed among the Equestrian Orders, enjoying the special protection of the Apostolic See

8. Therefore, in order for the Order to achieve its purposes, it has its own governance, maintains full communion with the Roman Pontiff and the entire Church (CIC, can. 204), remains faithful to the Magisterium, erects and directs its own institutions, and is able to own and administer the assets at its disposal according to Church law and of the Countries' judiciary in which it is present.

## **Structure of the Order (Constitution of 2020)**

9. Within the Order of the Holy Sepulchre of Jerusalem there are two distinct Classes: the clerical and the lay, each with its own responsibilities, directed toward the pursuit of the same aims.

10. Schematically, the two Classes may be represented as follows:

***ORGANIZATIONAL CHART***  
**Central Organization**

CARDINAL GRAND MASTER

***Lay Dignity of the General Government***

***Ecclesiastical Dignity***

**Grand Magisterium**

(LIEUTENANT GENERAL)

PATRIARCH GRAND PRIOR  
PRELATE ASSESSOR

GOVERNOR GENERAL

PRELATE ASSESSOR

VICE GOVERNORS GENERAL  
by Area: Europe, North America,  
Latin America, Asia–Australia–Oceania

CHANCELLOR  
TREASURER  
MEMBERS

MASTER OF CERIMONY  
SPIRITUAL ASSISTENT  
OF THE ORDER

**Territorial Organization**  
**Lieutenancy or Magistral Delegation**

***Dignity of Territorial Government***

***Ecclesiastical Dignity***

PATRIARCH GRAND PRIOR  
(in the Patriarchate)

LIEUTENANTS AND MAGISTRAL DELEGATES

GRAND PRIORS  
(Cardinals – Bishops or equivalent)

SECTION PRESIDENTS

SECTION PRIORS  
(Bishops or other clerics)

LOCAL DELEGATES

LOCAL DELEGATION PRIORS  
(Ecclesiastics)

**Government of the Lieutenancy or of the Magistral Delegation**

COUNCIL OF THE LIEUTENANCY OR DELEGATION

CHANCELLOR  
TREASURER  
SECRETARY  
MEMBERS

**Government of Sections and Local Delegations**

COUNCIL OF THE SECTION AND DELEGATION

MEMBERS

11. Respect for the two Dignities is fundamental in the life of the Order. This implies not only the significant consideration to be given to the role of the laity and that of the ecclesiastics, but also the need for a positive mutual collaboration, which avoids any form of predominance of one side over the other within the Institution.

12. It should be borne in mind that the General and Territorial Governance of the Order (Governor General and Lieutenants - Constitution, arts. 8–14) pertains to the laity, whereas the pastoral and spiritual care belongs to the Ecclesiastical Dignitaries (Grand Priors and Priors), who offer counsel to the Lay Dignities. In accordance with the Constitution and the General Regulations, the latter will ordinarily consult them especially in matters that require their specific opinion.

### **Admission of ecclesiastics. The value and meaning of their inclusion**

13. By way of analogy, I am pleased to recall here an expression of Saint Augustine who, in relation to the Apostle Peter, wrote that on the human level he was but a man, on the level of grace he was certainly a Christian, but on the level of Office he was the one and the same Prince of the Apostles (from the *Tractates on the Gospel of John*). By analogy, one could say that an ecclesiastic, on the human level as a Christian, is among those who may aspire to belong to the Order of the Holy Sepulchre and share in its aims. On the level of the ministry entrusted to him, he is called to foster the spiritual growth of the Order's Members. The primary purpose of the Pontifical Institution is the holiness of each member. This goes together with love for the Land of Jesus and the Mother Church of Jerusalem, and with participation in the needs of their own local Churches, *our Mothers* in the generation of grace (institutional tripod).

14. Belonging to the Order therefore concerns, first and foremost, the lay faithful, both men and women, and is open to the clergy (be they Bishops, Priests and/or Deacons), especially those who are committed to fostering spiritual growth, progress and participation in the apostolate (cf. Constitution, Preamble).

15. Every cleric who enters the Order must always have the consent of his own Ordinary and be willing to undertake the task of spiritually forming the Knights and Dames in the territory of his competence. As stated in the *Formation Document* (Nos. 79–80–81), clergy, religious men and women who wish to enter the Order are also recommended to (a) know the spirituality of the Order; (b) know the Order as an Institution (Constitution and Regulations), as well as its history and present reality; and (c) to be willing to serve the Order according to the indications received from the Popes and the Grand Master, the Grand Magisterium and the local ecclesiastical and lay authorities. The formation of members, lay and ecclesiastical, was the topic of the 2023 Consulta (in which all the Lieutenants with the Grand Magisterium, and for the first time the Grand Priors – 22 Cardinals and Bishops – took part). In the Audience granted to them, the Supreme Pontiff, reaffirmed the importance of a formation that was “necessary for candidates [...]; an ongoing formation for those who already participate in its life and mission; and furthermore, the formation of those who are called to hold roles of responsibility, [...] in the awareness of the high moral commitment assumed before the Altar”. (FRANCIS, Address to the Participants in the Consulta of the Equestrian Order of the Holy Sepulchre of Jerusalem, 9 November 2023).



16. On a separate occasion, the Pope explained the admission of Bishops, Priests and Deacons into the Order of the Holy Sepulchre as, “it is part of their duties of pastoral service to assist those among you who have a role of responsibility” (FRANCIS, Address to Members of the Consulta of the Equestrian Order of the Holy Sepulchre of Jerusalem, 16 November 2018).

17. These are clear words that encapsulate not only the meaning of admission and the role of the ecclesiastics in our Order. To belong to our Order, in all honesty, is a very high *honour*, since that *empty Sepulchre* and the *Cross* enhanced upon our insignia are a sign of the boundless love of the Crucified and of that *Mother Church* to whom we are all indebted (through faith and grace). In addition, according to the teaching of the Apostle Paul, the *Mother Church* urges us to come to the aid of the “Saints” in Jerusalem (cf. 1 Cor 16:3). We cannot allow the places of Jesus’ life today to be deprived of the presence of Christian communities, that is, of the *Mystical Body* of Christ, nor that the Holy Land be reduced to functioning as an archaeological museum of the faith and its Holy Places turned into tourist attractions.

18. In his 2023 Address, Pope Francis said that the Order, as understood by the Popes and the current Constitution, has a “*universal outlook*” then added; “*you are called to be an Order that, strong in its own identity, participates in the mystery of charity in the most beautiful way, open and available, ready to take on those services that the Lord requires through the needs of our brothers and sisters: from the education of children in schools to concrete solidarity with the most fragile categories, such as the elderly, the sick, and refugees*” (ibid.).

19. In this way, participation in pilgrimages to the Holy Land not only brings to life that reality which we share with Jews and Muslims, but also becomes an occasion to know the divine Revelation more deeply, and awaken in us a faith which all too often grows lukewarm. We would like, then, to touch Christ as the unbelieving Thomas did, or, alternatively, like Francis of Assisi who, as a pilgrim to the Holy Places, said he wished to perceive the words of Jesus, follow his footsteps, grasp the fascination of the mystery of divine life, and contemplate the Lord’s passion, death and resurrection. We know that one day, at La Verna, he was *touched* by the Crucified, who granted him the gift of His holy wounds. It is absolutely certain that pilgrimages also deepen in us clergy our friendship with the Lord, our familiarity with the other Members, and in every way strengthen our belonging to the Order and our pastoral responsibility.

20. I would like once again to emphasize - as was recalled in the *Formation Document* and as I had written in the text *And the Whole House Was Filled with the Fragrance of the Ointment* - that for the ecclesiastics “*spirituality is intimately linked to their own vocation as men of God, friends of the Bridegroom, united to him through participation in the threefold office of Christ as teacher, priest and king*”. As Benedict of Nursia taught, we should never put anything before Christ.

21. The ecclesiastics who are Members of the Order, therefore, are required to actively participate in initiatives at various levels, be that at the level of the Lieutenancy and at the local level. At the same time, they must fulfil their personal obligations (e.g. financial contributions) as a sign of generous participation in the needs of the Land of Jesus. Common experience shows that it is not unusual for some ecclesiastics to either not understand the pastoral and personal duties that concern them or, once they have achieved the goal of being enrolled in the Order, to become disinterested.

22. It is incumbent upon all, and in particular upon Pastors and clerical Members of the Order, to make the mission and aims of the Order known correctly. This is not for proselytism, but so that the proper information is diffused and, where appropriate, to awaken the desire to participate. I would also add that the Order should be correctly presented within the ecclesial sphere (to diocesan or religious clergy and to the Episcopal Conferences), since there are those amongst them who consider the Equestrian Order of the Holy Sepulchre of Jerusalem an anachronistic Institution or who harbour unfounded prejudices.

23. Finally, it is the Pastors and ecclesiastics' task to take care of the "Friends of the Order" too. The term "Friends" is the name given to the group of men and women who, in their appreciation of the commitment and aims of the Order desire to follow its general principles; however, for personal reasons or other motives do not wish to enter the Order. The commitment of the "Friends of the Order" involves contributing -whether that be occasionally or more often-, to the Order's support of the Holy Land.

### **The Cardinal Grand Master**

24. The Cardinal Grand Master is appointed by the Supreme Pontiff from among the Cardinals of the Holy Roman Church (cf. Constitution, art. 5 §1).

25. The Grand Master represents the Order at all levels (civil and ecclesiastical, as well as international and national) and, in the general governance of the Order, is assisted by the Prelate Assessor (cf. Constitution, arts. 5 §2; 7 §§2-3), the Grand Magisterium (cf. Constitution, art. 8 §1), and his Presidency. He leads and governs in a spirit of service.

26. The Cardinal Grand Master alone is responsible for admission to the Order, both of lay people and of clerics, religious men and women. Admission is by request presented to the competent territorial authority, after obtaining the approval of the applicant's own Ordinary in the case of ecclesiastics.

### **The Grand Prior of the Order**

27. The Latin Patriarch of Jerusalem is *ex officio* the Grand Prior of the Order. In view of his high office in the Holy Land, he exercises certain prerogatives belonging to the Cardinal Grand Master on the basis of what has been established by the Constitution (cf. Constitution, art. 6) and by the General Regulations (cf. General Regulations, art. 13). The Grand Prior reports periodically to the Cardinal Grand Master and to the Grand Magisterium on the pastoral needs of the Latin Patriarchate.

### **The Assessor**

28. The Assessor is a Prelate appointed by the Cardinal Grand Master with the approval of the Roman Pontiff. He remains in office until the appointment of the next Cardinal Grand Master. He assists the Cardinal Grand Master, the Lieutenant General and the Governor General. He must be consulted by the Cardinal Grand Master on the most important decisions concerning the life and activity of the Order. He temporarily exercises the prerogatives of the

Cardinal Grand Master in the event of the latter's death, resignation, incapacity to act or prolonged absence (cf. Constitution, art. 7).

### **The Grand Prior of a Lieutenancy**

29. The Order provides for the presence of the Grand Priors of Lieutenancy (Constitution, art. 27), who serve for a term of four years, which may be renewed. They are charged with assisting the Lieutenant and cooperating in the governance of the Lieutenancy. They must also accompany the action of the Priors in their pastoral service, organize formation meetings among the Priest-Knights, and, when possible, accompany pilgrimages to the Holy Land or elsewhere. The Grand Prior should not neglect to follow the life of the Order within his Lieutenancy and to maintain good relations with the Lieutenant and the other lay Dignities, and offer opinions and advice. He should also be available to preside at Investitures in the absence of the Grand Master, which is one of the highest moments of the life of the Order, following the established ritual protocol. It is further recommended to read the reflection on [\*The Mission of the Equestrian Order of the Holy Sepulchre of Jerusalem\*](#), which explains the ecclesiological meaning of supporting the Holy Land, and the [2024 letter \(prot. no. 259/2024\) to the clergy](#) (texts in Appendix).

30. Cardinal Grand Priors are admitted to the Order with the rank of Knight of the Grand Cross (cf. General Regulations, art. 72 §5b).

31. Bishop Grand Priors are admitted to the Order with the rank of Knight Commander with Star, Grand Officer (cf. General Regulations, art. 72 §4b).

32. When inviting the Cardinal Grand Master for an Investiture or any other activity, it is the duty of the Lieutenant and the Grand Prior of the Lieutenancy to inform the local Ordinary. The same applies if the Patriarch Grand Prior of the Order or the Assessor is invited.

### **The Section and Local Delegation Priors**

33. The ecclesiastics are those most often in contact with the Members, Knights and Dames of the Order, and they accompany them as a whole through their concrete pastoral and spiritual initiatives, both at the personal and group level.

34. Section and Delegation Priors who possess episcopal character are appointed by the Grand Master (in consideration of their episcopal dignity) (cf. General Regulations, art. 2 §2e); those without episcopal character are appointed by the Lieutenant (cf. General Regulations, art. 64 §1) once the approval of the Presidency of the Grand Magisterium has been obtained.

35. Priors who possess episcopal character may avail themselves of their own delegate (cf. General Regulations, art. 64).

36. It is recommended not only to never ignore, but also to value the pastoral work of the local Ordinary of the Knights and Ladies in whose geographical area Sections and Territorial Delegations are present, existing in multiple dioceses. If necessary, for pastoral needs, assistance should be sought from clergy chosen from among the Members of the Order.

37. Collaboration with the Lieutenant, the President and the Local Delegates is an essential part of rendering the best service to the Order.

38. The promotion of clerics is governed by the *General Regulations* (cf. General Regulations, art. 72 §2b; §3b; §4b; §5b). The insignia for clerics is the white mozzetta with the enhanced cross over the cassock, to which the stole with enhanced cross for Bishops is added.

39. Priests and Deacons are admitted to the Order with the rank of Knight (cf. General Regulations, art. 72 §2b), and as a rule the rank of Commander is the highest rank that can be conferred upon them, as well as full canons of the Patriarchal Chapter of the Basilica of the Holy Sepulchre in Jerusalem (cf. General Regulations, art. 72 §3b).

40. The promotion of a Member of the Order to a higher rank constitutes a recognition of his or her commitment in the Order, participation, and quality service in the rank for at least five years (General Regulations, art. 71 §1).

### **The Ecclesiastics of the Order's Habit**

41. Every ecclesiastic may wear the insignia proper to his rank as provided for by the General Regulations. See arts. 76 and 77 in the sections relating to ecclesiastics, religious men and women (*Summary in Appendix*).

42. No ecclesiastic may, at ceremonies of the Order, arrogate to himself the right to alter these provisions or to use garments and decorations unprovided for, or to combine them with insignia conferred by other chivalric institutions different from our Order.

43. The Grand Priors, Priors and lay Dignitaries shall be vigilant to prevent those vanities or abuses that do not befit the dignity of the Order and still less the mystery of the Cross which we serve. Canons 284–285 §1 of the CIC prescribe decorum and fidelity to the Regulations of one's membership.

44. Abuses are therefore to be corrected with a spirit of truth and charity, but also with firmness, by the ecclesiastical and lay Dignitaries, who may take appropriate measures in serious cases, informing the Grand Magisterium. Belonging to the Order does not exempt one from the faithful observance of the liturgical and behavioural laws established by the general Law of the Church.

45. The honour one receives in the pastoral service of the Order should be perceived as the highest level of one's belonging to the Order of the Holy Sepulchre.

### **Religious-Knights and Religious-Dames**

46. Following the pontifical approval of the Constitution (2020) and in the desire to respond to various requests for the admission of Religious men and women into the Equestrian Order of the Holy Sepulchre of Jerusalem, the *Guidelines* reproduced here for completeness were issued (cf. Prot. no. 485/2021).

47. The admission of Religious (men and women), as faithful called by God to a particular consecration (cf. *Lumen Gentium* 43), falls within the spirit of the Order. In fact, by their specific consecration to God they contribute to keeping alive the awareness that the Cross in Christian life is the superabundance of God's love overflowing into this world (cf. *Vita Consecrata*, 24).

48. A Religious man or woman, in themselves, do not aspire to inclusion in the Order of the Holy Sepulchre for an honorary title. Instead, it is rather pleasing to think of the attraction exercised by the central mystery of our faith, namely the passion, death and resurrection of the Lord, which is also experienced in the Order as a special charism and intense spirituality. In addition, that they are moved by the desire to be part of the mission toward the *Mother* Church of Jerusalem is equally pleasing. In some cases, those who have aspired for inclusion have been religious men and women who not only knew about the Order but had rendered themselves deserving, either personally or through their Institute, of noble and generous initiatives in the Holy Land.

49. The **admission** of Religious men and women to the Order belongs ordinarily to the Cardinal Grand Master (cf. Constitution, art. 35 §1). The Patriarch of Jerusalem, the Grand Prior of the Order, may extraordinarily admit laypersons, clerics, religious men and women stably resident in the Patriarchate, subject to confirmation by the Grand Master (cf. Constitution, art. 35 §2).

50. The admission of Religious Men and Women, however, takes place as in other cases, by request or personal invitation, including for members of Orders of strict monastic observance. The Lieutenant, in agreement with the Grand Prior, will consult the Grand Master on a case-by-case basis beforehand. By reason of their profession of religious vows, admission cannot take place without the written consent of their own Major Superior.

51. It is also appropriate that Religious Men and Women, in the ways that are open to them, participate in the most significant moments of the formation and life of the Order (Vigil, Investitures, etc.). With their witness of life and the contribution of their own charism, prayer and friendship, they enrich the life of the Order.

52. Because of the vow of poverty, the payment of contributions, offerings, etc. is to be agreed, in concert with the Grand Prior. It is the Lieutenant/Magistral Delegate who takes into account specific situations; for example, an exemption, or a symbolic or one-off payment, which may be envisaged. At their personal request or that of the responsible authorities of the Order of the Holy Sepulchre, suitable pastoral activities may be entrusted to a Knight or Dame in the ways open to them. In certain circumstances, the inclusion in the Order of the Holy Sepulchre of Religious Men and Women is also intended as a gesture of appreciation towards male and female religious Institutes that are present in the Holy Land. This gesture can manifest in a Knight or Dame offering their contribution to the Christian communities living there, for example, through educational, charitable and hospitality interventions, and an engagement in ecumenical and interreligious dialogue.

53. As a distinctive sign of membership, at their Investiture, the following should be observed: Religious men will be offered a white scarf with a red enhanced Cross to be worn over their habit. For non-clerical Religious, the use of the mantle is possible in the absence of their own traditional vesture. For Religious-priests, the mozzetta over the cassock for those without their own vesture. For Religious-women, a black shawl with a red enhanced Cross to be worn over

their own vesture is foreseen; in the absence of their own vesture, as in the case of lay associations, it is fitting to use the black cape.

54. Religious Men and Women are admitted to and remain in the Order exclusively with the rank of “Knight-Religious” and “Dame-Religious” (General Regulations, art. 72 §2c).

### **Ceremony or Chivalric Protocol and Liturgy**

55. Before concluding it is appropriate to say something about the *Ritual for Celebrations*; as is known, the text is composed of two parts: the rite-ceremonial part and the part of the actual Liturgies.

56. The Ceremonial or Chivalric Protocol includes:

#### **A. The Vigil:**

- (1) The adherence by the candidates signing their commitment,
- (2) The blessing of the vestments,
- (3) The acquisition of the symbols (for laypersons only: sword, spurs, vase of oils),
- (4) The Liturgies of Eucharistic Benediction and/or of Vespers.

#### **B. The Investiture:**

- (1) The gesture of the Imposition of the Cross or of the pastoral staff on the shoulder and the blessing of the candidate;
- (2) and, the investiture with the mantles and the other insignia.

57. Dopo l'Investitura segue la Liturgia della Santa Messa e si adopera sempre il Rito approvato dalla Sede Apostolica.

57. After the Investiture, the Liturgy of Holy Mass follows, and the Rite approved by the Holy See is always used.

58. The *Ritual for Celebrations* (2021) clearly takes into account the two realities (Ceremonial or Chivalric Protocol and Liturgy) and, in particular, for the Ceremonial or Protocol of the Investitures, it draws upon previous practices and experiences (not always nor everywhere uniform) with adaptations (for men and women and for clerics) to the principles of simplicity and solemnity that the moments of Investiture entail (see the Preface to the *Ritual*).

59. It must be borne in mind that the Liturgy is always a supreme expression of prayer addressed to the Lord made in community; therefore, the Chivalric Ceremonial should also take place in a suitable setting in keeping with the aims of the solemn moments.

\* \* \*

60. As a specific commitment, everyone is asked to show special zeal and solicitude for the Land of Jesus. In fact, an ancient bond unites the Members of the Order to the Holy Sepulchre of Jerusalem, the perennial memorial of Christ crucified who was laid there and of Christ risen who conquered death. Jesus Christ crucified and risen is the centre of existence and of every personal and associative project of the Order (cf. *Address of the Holy Father Francis to Participants in the Pilgrimage of the Equestrian Order of the Holy Sepulchre of Jerusalem*, 13 September 2013, no. 3).

*Appendix*  
*Equestrian Order of the Holy Sepulchre of Jerusalem*  
*General Regulations*  
 [EXCERPT FROM THE GENERAL REGULATIONS WITH APPROPRIATE ADAPTATIONS]

ARTICLE 76 – DRESS (*relating to Ecclesiastical Members*)

[...]

**§ 7. Clergy** - Ecclesiastical Members of the Order clothed in the choral vesture may wear the white coloured mozzetta (satin for Bishops), normal size, with a scarlet Jerusalem Cross on the left shoulder (cm. 20x20) on a rochet/coat, with black cassock, unless by other title [conferred exclusively by the Apostolic See] they are entitled to robes of purple or crimson.

[...]

**§ 9. Ecclesiastical Order Members** - On the occasion of the Order's Ceremonies, those **who do not participate in the liturgical service** shall adhere to the following directions:

- a) Bishops will wear the proper vesture with the Order's white satin rochet and mozzetta with the Neck Cross, possible Star and stole of the Order;
- b) Prelates of Honor and Chaplains of His Holiness will wear their proper cassock with rochet and white mozzetta with Neck Cross suspended exclusively from a moiré black silk ribbon [approximately 45 cm long];
- c) Priests will wear the cassock and white mozzetta with the Neck Cross;
- d) Permanent Deacons will follow the provisions for Lay Knights;
- e) Ecclesiastical Knights awarded the Grand Cross will not wear the sash, but only the Star and Neck cross suspended exclusively from a moiré black silk ribbon [approximately 45 cm long];

Ecclesiastics, **when concelebrating**, shall from the outset wear the alb, the stole and, over the chasuble, the neck Cross suspended exclusively from a moiré black silk ribbon [approximately 45 cm long].

During the Investiture, the one who presides shall wear the alb, stole and cope, if not endowed with episcopal dignity. The Bishop uses the mitre and the pastoral staff.

**§ 10. Members of a Religious Order** - Religious Knights and Religious Dames shall wear the proper dress of the Institute to which they belong, with a white scarf (for Religious Men) or black shawl (for Religious Women) with an enhanced Cross and the proper Neck Cross.

**§ 11. Investees** - Investees [ecclesiastics and religious men/women] go to the Prayer Vigil and Investiture Ceremony, wearing:

- a. [...]
- b. proper cassock and rochet for Bishops; rochet for Prelates of Honor; surplice for Chaplains of His Holiness; and black cassock and surplice for Secular Priests;
- c. dark dress for permanent deacons;
- d. Religious habit proper for the Religious.

[...]

**§ 13. Allowable Distinctions** - As Special Distinctions, the following are allowed:

a) The “*Pilgrim's Shell*”, placed in the centre of the Enhanced Cross of the cloak and caputular cloak as a testimony to the Pilgrimage to the Holy Land [...].

b) The “*Jerusalem Palm*”, placed on the left side of the cloak at chest level. It will be placed at the highest level.

[...]

**§ 15. Dress of participants during the Investiture Ceremony** - [...] Religious-Knights and Religious-Dames wear the proper dress of the Institute to which they belong with a scarf or shawl with an enhanced cross and their own Neck Cross.

The scarves of the Investee Religious Knights and the shawls of the Religious Dames are worn on the left arm with the enhanced cross facing outward and the proper Neck Cross in the left hand.

The Investee Priests' mozzettas are worn on the left arm with the enhanced cross facing outward and the proper Neck Cross in the left hand.

Permanent Deacons, when participating in an active role in the rite wear alb and stole. [...]

**§ 16.** Local traditions, of ancient custom or recognized by the Cardinal Grand Master, shall remain in force.

## ARTICLE 77 – INSIGNIA OF RANK

**§ 1. Insignia of the Order** - The insignia of the Order, according to ancient custom, is the Jerusalem Cross, that is, a gold-coloured enhanced Cross, enamelled in blood colour and four crosses in the four corners, all equally gold-coloured and enamelled in blood colour. It is worn with certain characteristics peculiar to each degree, as below.

[...]

**§ 5. [Ecclesiastical] Knights of the Grand Cross** - [...] Ecclesiastical Members awarded the Grand Cross wear the Star on the left side of the mozzetta.

[...]

**§ 7. Miniature Insignia** – [Regarding] grade insignia in miniature format [...] Ecclesiastical Knights may wear a rosette with their highest rank on the left lapel of their clergyman.



## INDEX

<b>Introduction</b>	3
 <b>The ecclesiastics and the Order of the Holy Sepulchre of Jerusalem</b>	 4
A Brief History	4
Nature of the Order	5
Structure of the Order	5
Organizational Chart	6
Admission of ecclesiastics. The value and meaning of their inclusion	7
The Cardinal Grand Master	9
The Grand Prior of the Order	9
The Assessor	9
The Grand Prior of a Lieutenancy	10
The Section and Local Delegation Priors	10
The Ecclesiastics of the Order's Habit	11
Religious-Knights and Religious-Dames	11
Ceremony or Chivalric Protocol and Liturgy	13
 <b>Appendix</b>	 14